



# CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 04 Issue: 01 Jan 2023  
<https://cajlp.centralasianstudies.org>

## Harmonious Personality is a Factor in the Priority of the Spiritual and Moral Life of Society

*Mirsagatova N. S.*

*Oriental University of the Republic of Uzbekistan, Department of Pedagogy and Psychology, Senior  
Lecturer of the Department, Tashkent, Republic of Uzbekistan*

*Received 10<sup>th</sup> Nov 2022, Accepted 10<sup>th</sup> Dec 2022, Online 26<sup>th</sup> Jan 2023*

### ABSTRACT

The article reveals the essence of the concepts of "spirituality", "spiritually valuable world of personality", "components of personal spirituality". The article is devoted to the research of spiritual foundations of personality development in modern society. The structure of spirituality and the characteristic of the conditions of formation of personal spiritual values are disclosed.

**KEYWORDS:** personality, spirituality, spiritual world of personality, spiritual development of personality, modern society.

Spirituality, the spiritual has always played a significant role in the historical process. Without spirituality and outside of spirituality it is impossible to imagine the process of evolutionary movement of society: "Without the spirit and outside the spirit we have no true being, but remain, in the words of Gogol, "creatures". [4].

И. Ильян wrote that a man with a soulless instinct lacks faith, kindness, pity, conscience, and honor. For him, everything is good that benefits him. He seeks wealth and power. The spiritless instinct is opposed to the spirit in man, the beginning of the heart, of the rational will. Spirit manifests itself in the thirst for the sacred, in the search for God, in the capacity for self-control and for active love. Legal consciousness is one of the basic manifestations of "I am a person with spiritual dignity and rights, I know what I can, should and should not do; and I honor the same free and responsible person in every other person. [5].

Problems of functioning of the spiritual life of Russian society largely determine the content and direction of development of spirituality as an essential characteristic of a person. Spirituality of a person is a state of his consciousness, worldview and social qualities and has many common characteristics with the spiritual life of society, as well as has a certain specificity [3].

It was spirituality that appeared to man as the mechanism of his life-affirmation and the guarantor of the preservation of the human race. Spirituality has always been seen as an inalienable and most essential characteristic of man, his *differentia specifi ca*.

According to I. Ilyin, "the spirit of man is personal energy and, moreover, reasonable energy; reasonable not in the sense of 'consciousness' or 'reasoned basis'" [6].

We must agree that the spirit really cannot be passive, but always acts as a driving force and energy. It is the presence of spirit in man that helps him make decisions and act.

The spiritual life of the individual is a sphere of society, characterized by the creation, distribution, exchange, consumption of spiritual values: functioning and developing in the interests of the formation and improvement of human state-patriotic ideals to perform their civic duty for the good of the Motherland. Spiritual readiness to serve the Motherland, his people, the performance of patriotic duty to protect the interests of society and the state is ultimately the most significant, basic to the activity of the individual. "It is bad if a man has nothing that he is ready to die for" - these words belong to one of the greatest thinkers of Russia L.N. Tolstoy, who on his life example demonstrated the deep connection between the spiritual world and the material, personal principles and social reality.

The spirituality of the individual is a concentrated expression of the highest human values - Truth and Justice, Goodness and Beauty, Wisdom and Conscience. The loss of even one of the components of this trinity is evidence of the lack of spirituality of the individual. According to Berdyaev, the conquest of spirituality is one of the main tasks in human life. Spiritual personality lives in the struggle for the good, in the exploits, in the joy of the sunlight. Spirituality takes possession of soul and body and transforms them. Victory over pain, fear, loneliness, death is the spiritual person's victory over nature. This is the spiritual goal of the individual.

Achieving the spiritual goal is a matter of the greatest complexity. And it implies, above all, a qualitative increase in the overall culture of the mass of people and the acquisition of a new spirituality. The theorists of Russian religious philosophy is understood "as a spiritual conquest of the world, as a real change it," as the commission of personalistic revolution. The subjects of the new spirituality - "substantive figures", carriers of a specific ideal - realism, who realized the absolute values, endowed with creative powers to implement them in their behavior [1].

Spirituality is an essential characteristic, because regardless of the degree of its realization in a particular individual, it is the fundamental or original characteristic of a person. Due to the systemic structure of human personality spirituality is connected with all the potentials of a person and, moreover, spiritual potential together with axiological one is the basis for human life activity. Recognition of the spiritual as a specific reality is manifested in the increasing attention of scientists to its complex internal structure, its core. After all, "without the existence of the inner spiritual core and creative processes occurring in it, no social order will not lead to a new man. [2].

To revive the spiritual forces of the individual, "...it is necessary above all a free breath of will and reason, inner cleansing and healing, free minds, discerning people, and new, religiously rooted creative ideas." [6].

As P. I. Novgorodtsev rightly pointed out, man can escape from the world, but he can never escape from himself, from the contradictions of his own spirit. The spiritual life of man, his individuality is wider and deeper than politics and sociality. It cannot be reduced to separate social functions. Therefore, the problems faced by man are not outside him, but within himself. [10]. In the system of the spiritual world of the individual, according to I.A. Il'in, legal consciousness is one of the main manifestations "... I am a person with spiritual dignity and rights, I know what I can, should and what I cannot; and I honor the same free and responsible person in every other person". [6]. Ethical component, which includes such spiritual values as patriotism, citizenship, statehood, duty, responsibility, discipline, conscience, honor, politeness, tactfulness,

modesty, obligation, professional competence, etc., stands out in the system of spirituality of personality along with legal consciousness. These values most prominently and visibly characterize the highest degree of readiness of a person, faithfully serve his people, professionally and effectively perform civic duty, as well as act as his moral and business characteristics and social traits.

Today the spiritual life of society and its representatives is characterized by a number of features that must be taken into account in the functioning and development of the spirituality of the individual. There is a decline in the pace and quality of development of the spiritual culture of any nations, in particular young people, the reduction of the value "scale" of their spiritual needs, requirements, goals. The differentiation of the country's population by material and social status is increasing. The prospects of spiritual and material development for many people remain unclear. Social passivity and spiritual neutrality of many citizens of the country are increasingly expressed in their preference for personal, family or narrowly corporate values and value orientations rather than national, state values. This is contrary to the spiritual structure, the mentality of the Russian nation with its historical desire for unity, friendship and brotherhood.

The core, the core of a person's spirituality are rightly spiritual values that determine his attitude to his duty and the direction of action in the performance of his professional mission.

The system of spiritual values of many nations in modern conditions is only emerging. It seems that its final formation will require a significant historical period of sustainable development of the world society, overcoming the crisis it is experiencing. Nevertheless, it is possible to outline the value-orienting and value-content role of spiritual values in the process of formation of the spiritual potential of society and personality and determine the basic requirements for the system of spiritual values, conditioned by the present reality.

First, the system of spiritual values of the individual should be an integral part of national values and have a social and civil, supraclass and supraparty character. This content can combine both the constitutional and legal norms of Russia and universal values of civil society, as well as the specifics of professional activity.

Secondly, this system assumes a national orientation, which will contribute to the enrichment of the spiritual culture of national-ethnic regions (republics, territories and regions), that is, the development of the country as a state-historical whole with a multinational, spiritually united people.

Thirdly, it should be a system of consolidating spiritual values, uniting in its content the interests of representatives of different social strata, as well as national-historical values of the pre-Soviet, Soviet and post-Soviet periods of the country. It is important not to go to extremes, not to engage in vilification, "sweeping denigration" of everything that was in the history of our state. Development of spirituality of the modern man assumes a high degree of continuity, the revival of lost or forgotten traditions of the people. It is important that the national history, with all its cataclysms, ups and downs entered the blood and flesh of more than one generation of the nation.

Fourthly, the system of spiritual values of the individual should be distinguished by humanity. It should center on the individual as the highest value and the goal of society's development: his many needs and interests, rights and freedoms.

Fifthly, spiritual values should be as accessible as possible for assimilation, have the ability of mass distribution and approval in the public consciousness of people, understandable and close to any representative of different social strata of society [11]. The latter requirement concerns not so much the content as the form of expression of basic values and ideals.

These are the basic requirements for the formation of personal spiritual values and strengthening the spiritual potential of modern society.

As a conclusion, we can note that the most important condition and factor in the formation of spirituality and morality of a person is the experience of spiritual life, - the experience of communication and interaction of a person with the highest values of being and its self-determination in them.

Spiritual world is a harmony of knowledge, sense of the beautiful and reasonable beginning, which constitutes the "image of the world" of man.

As many state figures mark in the speeches at sessions on the question of interethnic relations in their country "... priorities of the state youth policy ... should be directed on formation of all-round development of personality, harmonious personality, on education of the worthy citizen of the country - the mature, responsible person in whom love to the big and small native land, national and ethnic identity, respect to culture, traditions of people living nearby you" are combined.

The process of fostering the formation of a harmoniously developed personality is based on the fact that everyone strives to master the best achievements of national and universal spiritual culture. On the basis of mastering the spiritual values of man strives to spiritual, moral and physical perfection. Spiritual, moral and physical perfection of the person are inextricably linked. In our country, society helps people ensure and build up their physical health. Maximum conditions for continuous and comprehensive physical training and sports of the highest achievements shall be created. Creation of optimal conditions for sports is organically combined with the process of implementing the National Program of training and development of sports in particular. The idea of nurturing a harmoniously developed personality has always been an organic part of the national culture of the Uzbek people. Being an integral part of the traditional folk culture, it has absorbed the philosophy of Islam and has been enriched with constant reference to the ideas of the outstanding thinkers of Central Asia - Abu Nasr al-Farabi and Alisher Navoi [10].

In a democratic society, the education system is democratic and open. It allows for the formation of a fully harmonious personality.

Let us take a closer look at the main factors contributing to the formation of a harmonious personality in a democratic society.

1. Spiritual richness. As we noted earlier, is formed on the basis of organic, free assimilation of universal and national spiritual values. This should occur freely, without pressure from the outside, without any forcibly imposed prescriptions. At the same time, there should be no omnivorousness; a person must be able to distinguish the bad from the good, "grains from chaff".
2. Moral integrity implies a coherent moral system in each person, which can stand the test of life practice. A morally sound person perceives certain moral values consciously, understands the meaning of certain moral prohibitions and shares their necessity.
3. Independent thinking is thinking which is not based on any stereotypes. An individual with this type of thinking appraises critically any difficult life situation and seeks a rational way out of it. People with independent thinking do not allow any form of violence against themselves. And at the same time an independent thinking person is dangerous for a totalitarian, closed society.

In our country, the national training program serves the purpose of forming a harmoniously developed personality who meets the needs of a democratic state governed by the rule of law and civil society.

In this regard, it is advisable to distinguish three main directions in which the education reform in our country is carried out.

1. Changing the structure of the education system. Giving it more flexibility.
2. Changing the content of educational programs, their greater connection with modernity.
3. New methods of educating students.

Let us briefly consider the essence of these aspects and how they are aimed at the formation of a harmoniously developed personality. Speaking about those qualities of personality, necessary in a democratic society, which the new system of teaching should bring up, it is necessary to distinguish the following aspects:

1. Intellectual and psychological readiness to express their opinion.
2. Confidence that society will protect the individual's right to express his opinion.
3. Respect for the right of others to express their opinion, tolerance.
4. Awareness of responsibility for one's statements. Freedom of expression should not turn into promiscuity, permissiveness. The totality of such qualities as intellectual and psychological readiness to express one's opinion, tolerance and responsibility constitute such a necessary quality of a person as legal culture.

Legal culture as a necessary attribute of individualism is an indispensable quality of a harmoniously developed person in a free society. It expresses the readiness of a person to be tolerant to this society, to live in harmony with its laws and contribute to its social progress. Legal culture is by no means identical with knowledge of the laws that govern society. Not all citizens of a society are perfectly aware of the laws governing it. However, every person has a moral obligation to observe them. Awareness of this duty, understanding that "ignorance of laws does not exempt from responsibility for their observance" is the nature of legal culture. At the same time, people who know the laws perfectly well may have criminal consciousness, they may have no responsibility for the observance of laws. Legal culture is brought up in the process of upbringing and education, as well as in the course of the formation of institutions of the rule of law, in particular, the judicial and legal reform.

I. A. Karimov, the first President of our country, considers judicial independence as the main prerequisite for the effectiveness of judicial and legal reforms. He notes that the reforms of the judicial system should be aimed primarily at ensuring the true independence and autonomy of judges making their decisions. Only then a person who used to regard the court only as a punitive body will turn to the court as a body that is obliged to protect his rights and freedoms, his interests. The effectiveness of judicial and legal reform is most directly related to the formation of a harmonious personality, since it is the judicial and legal reform that leads to the creation of guarantees for the exercise of human rights. Guarantees of the implementation of human rights lead to the formation of legal culture, which is a necessary condition for the harmonious development of personality [8].

Thus, harmony, harmonious development of personality includes an organic combination of spiritual and physical perfection of a citizen, understanding of rights and obligations in a civil society. The latter, in turn, is one of the main components, priorities of the national idea of Uzbekistan.

**Literature:**

1. Berdyaev N. A. Philosophy of the Free Spirit. M. : Respublika, 1994. p. 445.
2. Berdyaev N.A. The Kingdom of Spirit and the Kingdom of Caesar. Paris : UMSA-R, 1951. p. 48
3. Gidirinsky V. I. The Russian Idea and the Army (Philosophical and Historical Analysis). M. VU, 1997.
4. Ilyin I. A. The Way to Obviousness. M. : Respublika, 1993. p. 307.
5. Ilyin I. A. On the Coming Russia: Selected Articles. M. Military Institute of the Russian Academy of Sciences, 1993. p. 31
6. Ilyin I. On the Coming Russia: Selected Articles. p. 80-81.
7. Ilyin I. A. What shall we do? // From the History of Russian Thought. Kaliningrad : Amber Tale, 2001. p. 121-122.
8. Karimov I. A. "High spirituality - invincible force" Mahanaviyat 2008 Karimov I. Uzbekistan: National Independence, Economy, Politics, Ideology. - Vol. 1 - T., 1996. The Idea of National Independence: Basic Concepts and Principles.
9. Karimov I. Uzbekistan: National Independence, Economy, Politics, Ideology. - Vol. 1 - T., 1996.
10. Novgorodtsev P. I. On the social ideal. M. On the Social Ideal, 1917. p. 39.
11. Sharipov, I. N. Harmonious personality - one of the priorities of the national idea of Uzbekistan / I. N. Sharipov. - Text : immediate // Young scientist. - 2017. - № 3 (137). - p. 631-633. - URL: <https://moluch.ru/archive/137/36485/> (date of reference: 24.01.2023).
12. Shakhov M. N. The main parameters and contours of the Russian national-state ideology // Informational and Analytical Bulletin. 1996. № 19. p. 14-23.